



How to rely on Allah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

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to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



عليه السلام | Alayhis salaam
Peace be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



رحمه الله | Rahimahullah
May Allah have mercy upon him

The Meaning of Tawakkul

Chapter One



In the Arabic language, Tawakkul and it can be said as: Wakila billāh, Wa Tawakul ‘Alayh, Watakala means Istaslam ‘Alayh which is to surrender. The Arabs say: Watawakala bi-Amrihi meaning to rely upon someone’s command.

**“ AT TAWAKKUL
IS A MANIFESTATION OF INCAPABILITY
AND RELIANCE UPON SOMEONE ELSE. ”**

The technical definition of Tawakkul is the following:

Ibn Rajab رحمته الله said:

هو صدق اعتماد القلب على الله في استجلاب المنافع
"ودفع المضار، من أمور الدنيا والآخرة كلها"

**“It is the true sincere reliance of the heart upon Allāh;
to gain that which is good and remove that which is harmful,
regarding one’s worldly and hereafter affairs.”¹**

Al-Hasan al-Basrī رحمته الله said:

"إِنَّ تَوَكَّلَ الْعَبْدُ عَلَى رَبِّهِ أَنْ يَعْلَمَ أَنَّ اللَّهَ هُوَ ثِقَتُهُ"

**“Indeed, reliance of the slave upon Allāh
is to know that Allāh is the One who will aid him.”²**

Similar definitions have been given by al-Zabīdī رحمته الله and Ibn ‘Uthaymīn رحمته الله.

¹Jāmi’ al-‘Ulūm wal-Hikam p.436

²Jāmi’ al-‘Ulūm wal-Hikam p.437

The Reality of Tawakkul

Chapter Two

The reality of al-Tawakkul is to place the reliance of the heart upon Allāh, whilst taking the means and having full certainty that Allāh is the provider, creator, the One who gives and takes life, and there is no other deity worthy of worship except him.

Al-Tawakkul is broader than al-Isti’ānah which is to seek aid from Allāh to assist in performing a certain matter. As for al-Tawakkul, then al-Isti’ānah enters into it. For al-Tawakkul is to seek help from Allāh to aid in a certain affair and it is also to seek attain goodness and remove harm and other than this from ones affairs

Ibn Taymiyyah رحمته الله said:

"التوكل يتناول التوكل على الله، ليعينه الله على فعل ما أمر، والتوكل على الله ليعطيه ما لا يقدر العبد عليه، فالاستعانة تكون على الأعمال، وأما التوكل فأعمّ من ذلك، ويكون التوكل عليه لجلب المنفعة، ودفع المضرة، قال تعالى: وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ"

“Al-Tawakkul consists of relying upon Allāh to assist in doing that which he commanded and to rely upon Allāh to make easy that which the slave is unable to do. al-Isti’ānah is upon one’s actions, however, al-Tawakkul is more general than this. Al-Tawakkul applies to attaining that which is good and warding off evil. The Most High said: If only they had been content with what Allah and His Messenger had given them and said: Allah is sufficient for us! Allah will grant us out of His bounty, and so will His Messenger. To Allah ‘alone’ we turn with hope.”³

Al-Tawakkul applies to attaining that which is good and warding evil, however, al-Isti’ānah applies to acts of worship. Therefore, al-Tawakkul is broader. Allāh has combined between these two foundational matters:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You ‘alone’ we worship and You ‘alone’ we ask for help.”⁴

Al-Sharīf al-Murtadī said:

- إذا ما حذرت الأمر فَاجْعَلْ إِزَاءَهُ
- رجوعاً إلى ربِّ يقيك المحاذرا
- وَلَا تَخْشَ أَمْرًا أَنْتَ فِيهِ مَفُوضٌ
- إلى الله غاياتٍ له ومصادرا
- وَكُنْ لِلَّذِي يَقْضِي بِهِ اللَّهُ وَحْدَهُ
- وإنْ لم توافقه الأمانى شاكرا
- وَإِنِّي كَفِيلٌ بِالتَّجَاءِ مِنَ الْأَذَى
- لمن لم يبت يدعو سوى الله ناصرا

³ Majmū’ al-Fatāwā 8/177

⁴ Surah al-Fātihah: 5

Taking the Means

Chapter Three

Relying upon Allāh does not mean that one does not take the means.

RELYING UPON ALLAH STANDS UPON
TWO MATTERS

- 1 — Confidence and trust in Allah
- 2 — Taking the means

One who relies upon Allāh and does not take the means is a confused individual who has not understood the concept of al-Tawakkul.

When Maryam was pregnant, Allāh ﷻ said:

﴿وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا﴾

“And shake the trunk of this palm tree towards you, it will drop fresh, ripe dates upon you.”⁵

Whilst in the state of pregnancy she was told by Allāh to shake the trunk of the tree. She was not told to sit back and relax. One has to exert the efforts and then rely upon Allāh.

Ibn al-Qayyim رحمه الله said:

"سر التوكل وحقيقته هو اعتماد القلب على الله وحده، فلا يضره مباشرة الأسباب مع خلو القلب من الاعتماد عليها والركون إليها"

“The secret of al-Tawakkul and its reality is for the heart to rely upon Allāh alone. So, do not harm it by taking the means alone without reliance of the heart [upon Allāh] instead relying upon the means.”

The Prophet ﷺ would take the means.

1 In the battles, the Prophet ﷺ would wear his armour.

"أن رسول الله صلى الله عليه وسلم ظاهر يوم أحد بين درعين أو لبس درعين"

“Indeed, Allāh’s Messenger ﷺ put on two coats of mail during the battle of Uhud as a double protection”

Narrated by Al-Sā’ib Ibn Yazīd رحمه الله | Musnad Ahmad 15760

2 Also, the Prophet ﷺ wore a helmet.

"أن رسول الله صلى الله عليه وسلم دخل مكة يوم الفتح وعلى رأسه المغفر"

“Indeed, Allāh’s Messenger ﷺ entered Makkah on the day of conquest and upon his head was a helmet”

Narrated by Anas Ibn Mālīk رحمه الله | Ṣaḥīḥ al-Bukhārī 1749

It has been narrated on the authority of ‘Umar Ibn al-Khattāb رحمه الله that Allāh’s Messenger ﷺ said:

"لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا"

“If you were to rely upon Allah with reliance due to Him, He would provide for you just as He provides for the birds. They go out in the morning with empty stomachs and return full”

We all have to understand that al-Tawakkul entails taking the means.

⁵ Surah Maryam: 25

The Ruling of Tawakkul

Chapter Four

“**AT TAWAKKUL
UPON ALLAH IS FROM THE GREATEST
OBLIGATORY MATTERS.**”

Ibn Taymiyyah رحمته الله said:

فإن التوكل على الله واجب من أعظم الواجبات، كما أن الإخلاص لله واجب،
وقد أمر الله بالتوكل في غير آية أعظم مما أمر بالوضوء والغسل من الجنابة،
ونهى عن التوكل على غيره سبحانه

“Verily, reliance upon Allāh is from the greatest obligatory matters as having sincerity towards Allāh is obligatory. Verily, Allāh commanded with al-Tawakkul in more than one verse and more frequently than He commanded with Wudū and Ghusl from impurity. Also, He prohibited from having reliance in other than Him.”

Majmū’ al-Fatāwā 7/16

Rather, al-Tawakkul is a condition for Īmān as can be understood by the statement of Allāh ﷻ:

01

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

“Put your trust in Allah if you are ‘truly’ believers.”

Surah al-Mā’idah: 23

If Al-Tawakkul is removed then Īmān is removed.

Al-Tawakkul is one of the pillars of Uluhiyyah as is indicated by the statement of Allāh ﷻ:

02

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You ‘alone’ we worship and You ‘alone’ we ask for help.”

Surah al-Fātihah: 5

Al-Tawakkul has been mentioned in the Qur’ān in forty-two places.

They have come in the following forms; singular, plural, past, present, and command. All of them have come with the meaning of reliance upon Allāh.

1 Allāh ﷻ commanded His Prophet ﷺ to have Tawakkul

Allāh ﷻ said:

﴿فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ﴾

“So put your trust in Allah, for you are surely upon the ‘Path of’ clear truth.”

Surah An-Naml: 79

1

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

“So worship Him and put your trust in Him.”

Surah Hūd: 123

2

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

“It is out of Allah’s mercy that you ‘O Prophet’ have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah’s forgiveness for them, and consult with them in ‘conducting’ matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him.”

Surah Āl-‘Imrān: 159

3

﴿فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ ۚ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

“But if they turn away, then say, ‘O Prophet’: Allah is sufficient for me. There is no god ‘worthy of worship’ except Him. In Him I put my trust. And He is the Lord of the Mighty Throne.”

Surah At-Tawbah: 129

4

﴿قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۚ فَسْتَعَامُونَ مَن هُوَ فِي ضَلَالٍ مُّبِينٍ﴾

“Say: He is the Most Compassionate—in Him ‘alone’ we believe, and in Him ‘alone’ we trust. You will soon know who is clearly astray.”

Surah Al Mulk: 29

5

Allāh commanded the believing servant to have Tawakkul 2

Allāh ﷻ says:

1

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“So in Allah let the believers put their trust.”

Surah Āl-‘Imrān: 122

3 Allāh described the believers as those who have Tawakkul in their Lord

Allāh ﷻ said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

“The ‘true’ believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord.”

Surah Al-Anfāl: 2

1

Meaning that they do not hope in other than Him, they do not intend anyone other than Him and they do not seek help from other than Him.

Examples of the Tawakkul of the Prophets 4

Allāh ﷻ has commanded us to take Ibrāhīm ؑ and the believers who were with him as an example to follow.

Allāh ﷻ says:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ﴾

1

“You already have an excellent example in Abraham and those with him.”

Surah Al-Mumtahanah: 4

Allāh ﷻ told us about them and said:

﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾

2

“Our Lord! In You we trust. And to You we ‘always’ turn. And to You is the final return.”

Surah Al-Mumtahanah: 4

It has been narrated by Ibn ‘Abbās ؓ :

“{حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ أُتْقِيَ فِي النَّارِ”

3

“{Allāh is Sufficient for us and He is the Best Disposer of affairs} as said by Abraham when he was thrown into the fire.”

Ṣaḥīḥ al-Bukhārī 4563

Also, Mūsā ؑ relied upon Allāh and commanded his people to rely upon Allāh:

﴿وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ﴾

4

“Moses said: O my people! If you do believe in Allah and submit ‘to His Will’, then put your trust in Him.”

Surah Yūnus: 84

Also, in our Prophet Muhammad ﷺ and his companions is a beautiful example, in the battle of Uhud:

5

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

“Those who were warned: Your enemies have mobilized their forces against you, so fear them, the warning only made them grow stronger in faith and they replied: Allah ‘alone’ is sufficient ‘as an aid’ for us and ‘He’ is the best Protector.”

Surah Āl-‘Imrān: 173

It has been narrated by Ibn ‘Abbās رضي الله عنه :

6

"{حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ أُلْقِيَ فِي النَّارِ ، وَقَالَهَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالُوا {إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ}"

“{Allāh is Sufficient for us and He Is the Best Disposer of affairs} as said by Abraham when he was thrown into the fire; and it was said by Muhammad when they [i.e. hypocrites] said: A great army is gathering against you, therefore, fear them, but it only increased their faith and they said: Allāh is Sufficient for us, and He is the Best Disposer of affairs.”

Ṣaḥīḥ al-Bukhārī 4563

Tawakkul is the weapon of the believer when the people come together to harm them.

هو القريب المجيب المستغاث به ● ● ● قل حسبي الله معبودي ومتكلي

He is near, responding and the one who aids

● ● ●

say: Allāh is sufficient for me and He is the one I rely upon.

The Benefits of Tawakkul

Chapter Five

Whoever relies upon Allāh will be sufficed

Allāh ﷻ said:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

“And whoever is mindful of Allah, He will make a way out for them, and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He ‘alone’ is sufficient for them. Certainly, Allah achieves His Will. Allah has already set a destiny for everything.”

Surah Al-Talāq: 2-3

The Poet said:

وإذا دجى ليل الخطوب وأظلمت ●●● سبل الخلاص وخاب فيها الآمل

وأيست من وجه النجاة فما لها ●●● سبب ولا يدنو لها متناول

يأتيك من أطفاه الفرج الذي ●●● لم تحتسبه وأنت عنه غافل

The Prophet ﷺ was the greatest person in reliance upon Allāh and Allāh rewarded him by sufficing him. Allāh ﷻ said:

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

“O Prophet! Allah is sufficient for you and for the believers who follow you.”⁷

Surah Al-Anfāl: 64

Also, Allāh ﷻ said:

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ﴾

“But if their intention is only to deceive you, then Allah is certainly sufficient for you. He is the One Who has supported you with His help and with the believers.”⁸

Surah Al-Anfāl: 62

Ibn al-Qayyim رحمه الله – regarding the meaning of Allāh is certainly sufficient - said:

"كافيه، ومن كان الله كافيه وواقيه؛ فلا مطمع فيه لعدوه ولا يضره
إلا أذى لابد منه - يقصد قوله: لَنْ يَضُرُّوكُمْ إِلَّا أَذًى "

“Sufficient, and whoever Allāh is sufficient for and defends then there is no path open for an enemy or harm except that which there is no escape from – as Allāh said: They can never inflict harm on you, except a little annoyance.”

Badā’ī al-Fawā’id 2/465

Feeling the nearness of Allāh

Whenever the human has reliance upon Allāh and places his trust in Him then they can feel that Allāh is close to them and that He is aiding them in their goals.

Attaining the love of Allāh

Verily, Allāh loves the one who relies upon Him. For this reliance is obeying His command, taking the means which, He has ordained, whilst the heart remains connected to Him – the Most High.

Victory against the enemy

Allāh ﷻ said:

01

﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ - فَانْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ
وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

“Allah ‘alone’ is sufficient ‘as an aid’ for us and ‘He’ is the best Protector. So they returned with Allah’s favours and grace, suffering no harm. For they sought to please Allah. And surely Allah is ‘the’ Lord of infinite bounty.”

Surah Āl-‘Imrān: 173-174

Also, Allāh ﷻ – whilst describing the battle of Ahzāb - said:

02

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ
وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

“When the believers saw the enemy alliance, they said: This is what Allah and His Messenger had promised us. The promise of Allah and His Messenger has come true. And this only increased them in faith and submission.”

Surah Al-Ahzāb: 22

Entering Paradise without accountability

It has been narrated by Ibn ‘Abbās ؓ that Allāh’s Messenger ﷺ said:

ﷺ

ﷺ

"عُرِضَتْ عَلَى الْأُمَمِ، فَجَعَلَ النَّبِيُّ وَالنَّبِيُّانِ يَمُرُّونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ مَا هَذَا أُمَّتِي هَذِهِ قِيلَ هَذَا مُوسَى وَقَوْمُهُ. قِيلَ انْظُرْ إِلَى الْأُفُقِ. فَإِذَا سَوَادٌ يَمَلَأُ الْأُفُقَ، ثُمَّ قِيلَ لِي انْظُرْ هَا هُنَا وَهَا هُنَا فِي آفَاقِ السَّمَاءِ فَإِذَا سَوَادٌ قَدْ مَلَأَ الْأُفُقَ قِيلَ هَذِهِ أُمَّتُكَ وَيَدْخُلُ الْجَنَّةَ مِنْ هَؤُلَاءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ فَأَفَاضَ الْقَوْمُ وَقَالُوا نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ، وَاتَّبَعْنَا رَسُولَهُ، فَنَحْنُ هُمْ أَوْ أَوْلَادُنَا الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ فَإِنَّا وَلِدْنَا فِي الْجَاهِلِيَّةِ. فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ فَقَالَ هُمْ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتُونُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ. فَقَالَ عُكَّاشَةُ بْنُ مِحْصَنٍ أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ: نَعَمْ. فَقَامَ آخِرُ فَقَالَ أَمِنْهُمْ أَنَا قَالَ: سَبَقَكَ عُكَّاشَةُ"

“Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked: who are they, are they my followers? It was said: No, It is Moses and his followers. It was said to me: Look at the horizon. Behold! There were a multitude of people filling the horizon. Then it was said to me: Look there and there about the stretching sky! Behold! There was a multitude filling the horizon. It was said to me: This is your nation out of whom seventy thousand shall enter Paradise without reckoning. Then the Prophet ﷺ entered his house without telling his companions who they were. So the people started talking about the issue and said: It is we who have believed in Allāh and followed His Apostle; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance. When the Prophet (ﷺ) heard of that, he came out and said: Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen, nor do they get themselves branded, but they put their trust [only] in their Lord. On that 'Ukāsha Ibn Muhsin said: Am I one of them, O Allah's Messenger (ﷺ)? The Prophet ﷺ said: Yes. Then another person got up and said: Am I one of them? The Prophet ﷺ said: 'Ukāsha has anticipated you.⁶

Attaining provision

It has been narrated on the authority of ‘Umar Ibn al-Khattāb ؓ that Allāh’s Messenger ﷺ said:

01

"لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا"

“If you were to rely upon Allah with reliance due to Him, He would provide for you just as He provides for the birds. They go out in the morning with empty stomachs and return full”

Jāmi' al-Tirmidhī 2344

Protection of one's self, family and children

After Ya'qūb ؓ advised his children, he placed the affair with Allāh ﷻ and said:

01

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

“It is only Allah Who decides. In Him I put my trust. And in Him let the faithful put their trust.”

Surah Yūsuf: 67

Protection from Shaytān

Allāh ﷻ said:

01

﴿إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“Secret talks are only inspired by Satan to grieve the believers. Yet he cannot harm them whatsoever except by Allāh’s Will. So in Allāh let the believers put their trust.”

Surah Al-Mujādilah: 10

It has been narrated on the authority of Anas Ibn Mālik ؓ that Allāh’s Messenger ﷺ said:

02

"مَنْ قَالَ - يَعْني إِذَا خَرَجَ مِنْ بَيْتِهِ - بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ . يُقَالُ لَهُ كُفِيتَ وَوُقِيتَ . وَتَنَحَّى عَنْهُ الشَّيْطَانُ"

“whoever says – that is: when he leaves his house – In the Name of Allāh, I place my trust in Allāh, there is no might or power except by Allāh, it will be said to him: You have been sufficed and protected, and Shaytan will become distant from him.

Jāmi’ al-Tirmidhī 3426 and authenticated by al-Albānī

Tranquillity to the heart

Honour and spiritual richness

Allāh ﷻ said:

01

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“whoever puts their trust in Allah, surely Allah is Almighty, All-Wise.”

Surah Al-Anfāl: 49



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